

# National Anti-Slavery Standard.

SYDNEY HOWARD GAY, EDITOR.

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The Southern Press.

THE FUGITIVE SLAVE CASE AND MURDER AT CHRISTIANA, PENNSYLVANIA.

Our readers will find in our columns the particulars of a horrible tragedy, as stated in the *Baltimore Clipper*. It is the natural fruit of the spirit of fanaticism which has been cherished for political and social ends by such politicians as Gov. Johnston, the man put forward by the Whigs of Pennsylvania merely because he has not scrupled to lend himself to the Abolitionists, and who has stimulated his followers to resist the execution of the law providing for the recovery of fugitives from labour. This man holds in his pocket the law which would have enabled the Marshals, in such case as this, to have put the runaway negro in jail; but, under the pretence of a love of liberty and of that higher-law philanthropy taught by Seward of New York, he sets at defiance the injunctions of the constitution, and commits a crime immeasurably greater than the foreign invaders does when he comes amongst us assailing bodily our institutions. United as our people always will be against the foreign invader, his assaults are impotent, and recoil only on his own head. But such an enemy as Governor Johnston, located in the interior of our system, is like the worm in the heart of the noble oak, which the storms of hundreds of years could not uproot, but which finally breaks, perforated by the unseen consumer of its strength. If the logic on which Governor Johnston relies to refuse the State jails and the State authority to the service of the slaveholder, in the recovery of his property, be upheld by the people of Pennsylvania, the people of the South will be without defence against the machinations of the Abolitionists; the provision of the constitution declaring that the fugitive from service shall be delivered up, on claim of the party to whom such services are due, will be a dead letter; and the South will have no other alternative but to fall back on the great principles of self-defence, which authorize individuals and nations to protect their inalienable rights.

But why shall we express surprise at the success of Gov. Johnston in arranging the senseless victims of his ambition against the sacred requisitions of the law and the constitution? Could it be expected that the eminent leaders of the Whig party should have been employed for years in stimulating the spirit of abolition and *higher-lawism* without preparing practical opposition to the laws? It would be as reasonable to suppose that the trees will cease to bear their appropriate fruits as that the missionaries who preach interference with the sacred obligations of duty and law should not produce actual violations of those obligations.

It was no longer ago than the 23rd of February, 1843, that the present Postmaster General introduced the following resolution into the Congress of the United States:

"Resolved, That the Committee on the Judiciary be, and they are hereby, directed to report to this House, with all convenient speed, a bill repealing all laws of Congress, and abrogating, as far as they are operative or in force, in the District of Columbia, all the laws of the State of Maryland which authorize or require the courts, officers, or magistrates of the United States, or of the said district within the District of Columbia, to issue process for the arrest, or commit to the jail of the said District, any runaway or other slave or fugitive from service, or coloured person claimed as such, except on due complaint and proof of, or on a conviction for, some crime or misdemeanour, the commission of which by any free white person would authorize in the same manner the arrest, commitment, and detention of such white person in like manner charged with or convicted thereof."

This resolution was preceded by a solemn declaration, that forbidding the jails of the United States to the use of the marshals in arresting and confining the fugitives from service, in conformity to existing laws, was not inconsistent with the duty of Congress, and ought to be done, because the practice was repugnant to the feelings of a majority of the people of the United States.

Are not the outrages recently committed the natural result of Mr. Hall's assertion that Congress had the right to set the negroes free in the District of Columbia? for that is the plain English of the resolution we have quoted; and can the Abolitionists of Pennsylvania be blamed for carrying out the doctrine that Congress and the States should interpret a compact of the constitution in such a manner as to spare the feelings of tender-hearted Fred Douglass and his British allies? If you remonstrate with one of these *higher-law* gentry, he turns round with scorn, and points you to the President and his cabinet, who entertain, or did entertain, as late as February, 1843, the same monstrous doctrines that are now enforced by scythes and guns of the infatuated mob in Chester. Where is the evidence that Mr. Hall, the present Postmaster General, is not now as active as he was in 1843 in urging the Abolitionists to battle and murder? for such is the inevitable effect of his doctrine that the constitutional power of the Federal Government ought not to arrest the black man, when a fugitive, unless he committed some crime which would arrest the white man, and that the jails of the United States and of the States ought not to be used for the confinement of the slaves unless they have committed some crime which would authorize the confinement of a white man under the same circumstances. Where is the evidence that Mr. Corwin is not still countering the moral influence of the compromise, by telling the Free Soilers that he and the President are as unchanged as ever in their determination to stand by the negro as a father would by his children? It is easy to persuade these fanatics that the oath of the President and his cabinet to execute the laws is only an oath which does not interfere with the right of the Anti-Slavery men to maintain their organization, and to obstruct the operation of the laws by the thousand subterfuges which the technical forms of the law permit—particularly when those forms in the States are to be placed in the hands of such good friends as Governor Johnston, Governor Vinton, Governor Hunt, and Governor Winthrop, all of whom are in the confidence of the President and his cabinet, and well know how to cherish and direct that misapplied sentiment which, in the language of Mr. Webster, is to give the largest liberty to the people of all countries and of all colours—white, yellow and black.

Fortunate, indeed, it is for our country that the period is now when the people of our land can put out all the departments of their power, in both the national and State governments, men who are not soiled and contaminated by such vicious and corrupting doctrines as those which have made Anti-Slavery a political element of power. It is this which vivifies Whiggery as a party; and as the can never be eradicated from our system as long as the man it has placed in power remain there. Their elevation was a fatal symptom, which no fair weather treatment can relieve. Their influence is media, by a law of its nature, to act through the South, by which it acquired ascendancy. If come up through Abolitionism and Anti-Slaveryism, and it must go down through them. Reflected through medium, their influence will ever shed a disastrous light upon the true principles of our constitution. Out of that influence Galpinism, Gardinerism, Christiana murders, and Cato's proclamation will come, in despite of even conscientious efforts on the part of the President to stop them. They come Whiggery as vermin from the material body in the course of dissolution.

Fortunate, we say, it is that the people can apply the remedy before it is too late to prevent the dismemberment of our Union; and that Pennsylvania, reflecting the voice which comes to us from Missouri, will call and the South, will say to Gov. Johnston that the executive power of the Keystone of our Federal Arch will not be used to uphold the Abolitionists in their schemes of disunion—a voice which is already taken up by the whole Democratic party, and will, we trust, die away until the death of Washington, Jefferson and Jackson are again restored, and harmony and peace once more bless our land.—*Washington Union*.

## NEGRO INSURRECTION.

BALTIMORE, Sept. 25.—Much excitement prevails in Pitt county, N. C. in consequence of the discovery of a plot of a negro insurrection. Several arrests have been made. It is reported that a number of whites were implicated.—*Loc. Cour.*

The charge conveyed in the last sentence would scarcely be credible, were it not for our knowledge of the fact, that white men were engaged in the treasonable and murderous outrages recently perpetrated at Christiansburg, Pennsylvania. But even that is a mild charge compared with the fact, that in the State of North Carolina, can be found white men so base as to conspire to the upturning of the constitutional institutions of their own Commonwealth, and the rapine and slaughter of their own white fellow-citizens! Thus coolly, deliberately, and with malice forethought, setting at naught the laws of God and man. Assuredly "reason has fled to brutish beasts!" and demons have entered into the hearts of the "children of men."

The heart of the Christian, the Philanthropist, the Patriot! yes, even the heart of the Infidel, must sicken at the thought that intelligent, rational human beings, citizens of a Government like ours, can become so imbued with fanaticism, so lost to the sense of right, justice and humanity, as to even conceive, much less perpetrate, such damnable deeds; such demoniac treason to all laws, human and divine.

Madly do they misconstrue the true "higher" law, who torture its precepts into a palliation of much less a justification for the commission of such heinous crimes as have already been perpetrated, as felonies assert, in "obedience to the Gospel, in the name of Religion, and for the sake of Jesus Christ." Woe! woe! unto the scribes and pharisees, who thus mislead and delude to their temporal and eternal ruin, the illiterate, the ignorant and the debased. Fearful is their responsibility in time! A wretched must be their retribution in eternity.

The ignorant, misguided, and hence degraded black, may be an object of sympathy and compassion; in his case let justice be tempered with mercy, but no such feelings can be entertained for their educated and enlightened white advisers and abettors; whose criminal actions, in the face of light and knowledge, should (if we rightly understand the lower as well as the "higher" law) elevate them in due time, and sink them in all earthly happiness, justice, and mercy, alone, is their sole deserts; and demons, not men, their only fitting associates, here and hereafter.

Even punishment thus righteous, and destiny thus fearful, would hardly atone for the damning influence which the actions of such madmen—such traitors to God and to man—have throughout the length and breadth of our beloved Union, upon the great, the high and the holy cause of a common Humanity. Well may the poet exclaim, in view of the direful influences exerted by such criminal conceptions and blood-thirsty deeds—

## THE PENNSYLVANIA TRAGEDY.

"Man's inhumanity to man,  
Makes countless millions mourn!"—*Georgetown (Ky.) Herald.*

## PENNSYLVANIA TREASON.

At first thought it would seem strange that but little is said or done in any of the Southern States in reference to the murder of those Marylanders who were in pursuit, legally, of their fugitives; but after mature reflection we find nothing in the whole affair to excite astonishment. Maryland has become stolid, and indifferent, almost, to such scenes. But a short while since, one of her citizens was murdered at the North for the same thing; others have been incarcerated within prison walls; and again, two of her sons have been deliberately murdered in the presence of, and by the advice and consent of, characters who claim to be white men, and who even took part in beating the bodies of the murdered, after being shot down.

It is true the Executive of Maryland has addressed King FILLMORE on the subject, but in rather a cold, heartless style. He, in common with the rest of the people of his State, has become almost indifferent. The recent high-handed aggression will be suffered to be piled on the previous, to be hid from view with the covering of Executive patronage.

And this is the way that this "glorious Union" continues to exist. Too weak and indisposed to prevent the shedding of Southern blood by an Abolitionist rabble of a Northern town; but sufficiently bold and prompt to send company after company, of Federal slaves in the port of Charleston, to awe and bluff the freemen of South Carolina from a free discussion of their grievances and wrongs.

Thus the people of the South have become suppliant and fawning. Aggression after aggression has been committed, and although the spirit of freemen prompts them to resist, yet hoping that some new aggression may serve to rally the South, the day of vindicating our own cause is put off for a more "convenient season," until, like Sampson, we be bound hand and foot, by the Harlot (the Federal Government) and delivered over to the Philistines of the North.

Will Carolinians dare disgrace their ancestors as he was in 1843 in urging the Abolitionists to battle and murder? for such is the inevitable effect of his doctrine that the constitutional power of the Federal Government ought not to arrest the black man, when a fugitive, unless he committed some crime which would arrest the white man, and that the jails of the United States and of the States ought not to be used for the confinement of the slaves unless they have committed some crime which would authorize the confinement of a white man under the same circumstances. Where is the evidence that Mr. Corwin is not still countering the moral influence of the compromise, by telling the Free Soilers that he and the President are as unchanged as ever in their determination to stand by the negro as a father would by his children? It is easy to persuade these fanatics that the oath of the President and his cabinet to execute the laws is only an oath which does not interfere with the right of the Anti-Slavery men to maintain their organization, and to obstruct the operation of the laws by the thousand subterfuges which the technical forms of the law permit—particularly when those forms in the States are to be placed in the hands of such good friends as Governor Johnston, Governor Vinton, Governor Hunt, and Governor Winthrop, all of whom are in the confidence of the President and his cabinet, and well know how to cherish and direct that misapplied sentiment which, in the language of Mr. Webster, is to give the largest liberty to the people of all countries and of all colours—white, yellow and black.

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blesss our land.—*Washington Union*.

If such outrages are permitted to recur—if those

who are disposed to execute law have become too weak to do it—if fanaticism has so far overawed the arm of law as to prevent its execution—then the law of self-preservation will compel us to embrace immediately those means which shall ensure our safety, peace and happiness.—*Floridian & Journal.*

## THE MURDER OF SOUTHERN MEN.

The National Anti-Slavery Standard, published in New York City, alluding to the Pennsylvania tragedy—

"As the battle is not always to the strong, and the love of liberty is no less powerful in men whose skins are black, than in those of light complexions, it need surprise nobody that in the game of slave-hunting with which the American annals are now weekly illustrated, it should sometimes happen that the hunting party and not the hunted become the mark for bullets, and the law of self-preservation triumphs."

On Thursday last, one Edward Gorsuch of Maryland, his son named Dickinson, the Sheriff of Lancaster county, Pa., with other officials, some from Philadelphia, undertook the arrest of two persons, said to be the slaves of this Gorsuch. The men were residing in Lancaster county, and were, we conclude from the result, what they were alleged to be—fugitive slaves. Slaves, however, they were determined never to be again, and they stood upon their defence. Their friends rallied to their aid, and the end was, whatever may have been the preliminary steps, that the fugitives were not taken, but that the slaveholder, Gorsuch, was shot dead and his son and nephew wounded, the son, it is supposed, mortally."

The Standard is the most reasonable of all the papers we have seen, which have been established for the express purpose of promoting the cause of Abolition. Yet, it justifies the outrage, the particulars of which our readers have already seen.

A writer for a Philadelphia paper says—

"The white people of the neighbourhood of the scene refused to assist the officers, and could afford no facility for the pursuit of the murderers, who escaped. They refused even to furnish a wagon and horses.

"There is no great excitement in the vicinity of the scene of the murder. No one has taken any interest in the horrid occurrence."

When Mr. Toombs said, in his recent letter, accepting his nomination to Congress, that the Anti-Slavery sentiment of the North had *widened, deepened, and strengthened*, he said what is lamentably true.

Respectable citizens of the South are shot down like wild beasts, and a wagon and horses could not be procured to pursue the murderers.—*Augusta (Ga.) Constitutionalist.*

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THE PENNSYLVANIA TRAGEDY.

For a long term of years the North has been plagued by the South insults and wrongs, execrations and curses, because of her institutions of Slavery. Now, we have information, that several citizens from the South have been brutally murdered in endeavouring to recover fugitive slaves in accordance with the laws of the land. They were practicing no violence, but were with the United States Marshal in the legal prosecution of his duty.

Mr. Gorsuch, a respectable and highly esteemed citizen, an old and good man, was shot through the heart, and his son was also shot and killed. Their bodies were afterwards beaten with clubs and mutilated.

The others, a nephew of Mr. Gorsuch, and a Dr. Pearce, were so badly injured as to make their recovery doubtful.

Our opponents are constantly pointing us to the fugitive slave law. We point you, people of Georgia, to the mangled corpses of your fellow citizens of the South. What a scene for Pennsylvania, for our country, for the nineteenth century, in the open day, presented itself to the beholder on Thursday last, in the town of Christiana, Pennsylvania. Hell itself could scarcely turn loose such a set of fiends, as those blacks and whites are, who committed the outrage of which we are treating.

We have been fearing just such a result as this. We have repeatedly told our readers, that the fanaticism of the North was blind with rage and ferocity. It is a monster whose power can no longer be despised.

Several attempts were formerly made, in other

cases to kill the agents who sought to recover fugitive slaves for their owners, but fortunately they escaped.

How many owners of fugitive slaves will undertake after them, or how many agents will undertake to go after them, in view of this horrible tragedy? Between the enormous cost of recovering them and the personal danger attending it, the law will be hereafter a perfectly dead letter. Such is the compromise strongly to our sympathies and sadden our hearts, they are not cause for discouragement, or any relaxation of effort. We see in them the necessity of a wider publication of our principles for the enlightenment of the people. Our reliance is with the religious opinions of all your missionaries; but the doctrines which the society engage to inculcate are the great, fundamental, saving doctrines of the gospel—*the Divinity*, "virtually and practically taught" by the prophets and apostles.

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## NATIONAL ANTI-SLAVERY STANDARD.

raged despot, or of a virtuous and trembling woman to the clutches of a brutal and irresponsible master, have deserved their office, disgraced their names, and ought to be regarded as teachers of practical atheism.

Resolved, That with scarcely an exception, the newspaper press of the city of Philadelphia has proved itself wholly derelict to its high duties and responsibilities; that it has betrayed the cause of liberty into the hands of her enemies; that it puts liberty for darkness, and darkness for light, calling good evil, and evil good; and that it is utterly unworthy to be a guide, as it has ceased to be a representative of a free people.

Resolved, That the American nation, in demand for its federal constitution supreme reverence and obedience, and by its impious and contemptuous denial of the obligations of a higher law, proves itself as truly guilty of the sin of idolatry as are the worshippers of Baal, or Juggerneau, and continually violates the command, "Thou shalt have no other Gods before me!"

Resolved, That the American Colonisation Society is unworthy of the support of philanthropists, because it deceives and misleads the nation, by professing to offer a remedy for American Slavery; because it apologizes for Slavery, and recognises slaves as property; and because it fosters a cruel prejudice against our coloured population, hindering their moral and intellectual elevation, and seeks their expulsion from their native country.

Resolved, That we earnestly recommend to Abolitionists to maintain a consistent testimony against Slavery, by carefully endeavouring to abstain from the purchase and use of the products of slave labour.

Resolved, That in carrying on its consummation, the great enterprise to which we are called, viz., the abolition of American Slavery, we trust in the efficacy of physical force, and to the weapons of a moral and peaceful nature, with which one may vanquish a thousand, and two ten thousand to fight; and that with unshaken confidence in these, and in the principles which we advocate, we renew our pledges of fidelity to our oppressed brethren and to the cause of liberty, now betrayed, insulted, and outraged by the American people.

The above resolutions were discussed briefly, in a general manner, by the Rev. Samuel Aaron, Thomas Hambleton, Evan Pugh, Thomas Whitson, and Lucretia Mott. After which, and before disposing of the resolutions, the convention adjourned till 10 o'clock, on Thursday morning.

## Second Day.

This morning, at ten o'clock, the Convention reassembled in the Horticultural Hall. It was filled to overflowing, the greater portion of the audience consisting of Quakers and other ladies, either belonging to the liberty party, or drawn thither by curiosity, and a desire to listen to the speeches. There was a slight sprinkling of coloured persons present, and also some young ladies in Bloomer costume.

The minutes of the proceedings of yesterday afternoon were read and accepted.

Olivia Johnson, chairman of the Business Committee, reported the two following resolutions, additional to those reported yesterday:

Resolved, That in view of the increasing demands of the slave power in our country, and of the all太 willing compliance of the religious, political, and commercial organizations and institutions of the North with these unwholly requirements, it behoves us to consecrate ourselves anew to our first principles, and to inscribe on our banner, in still larger characters than heretofore—"No Union with Slave-holders."

Resolved, That we recommend to the friends of freedom to circulate remonstrances against the Fugitive Slave law, and Anti-Slavery petitions to Congress and our State Legislature, with a zeal and industry commensurate with the importance of the crisis.

The above resolutions were laid on the table for the present.

The convention then proceeded to consider *separately*, the resolutions yesterday reported from the Committee on Business.

Rev. Mr. AARON said, any one who turned his mind to what had passed in this country, during the last year, in regard to Slavery, must, he (Mr. A.) thought, think there could be no want of charity in declaring that the conduct of a considerable portion of the people of the United States, and particularly that portion of them who seemed prominent, to control the action of our government in regard to the abominations of Slavery. Notwithstanding what had been said by the great statesmen, Daniel Webster, that Slavery could not be introduced into New Mexico—that it could not exist there—thousands had been carried there, from the Southern States, since the annexation of that territory. Slavery does exist in New Mexico. This country was likely soon to be involved in another war with Mexico, growing out of the introduction of Slavery in a part of her territory. We had it on the most indubitable testimony, that upwards of 2,000 slaves were now in towns and villages on the Rio Grande, where they had been pursued by bands of armed men, who threatened to burn down the Mexican towns if the inhabitants did not immediately give up those unfortunate slaves. No nation, he observed, was under obligation to restore a slave; there was no international law between nations to give up a man, except for a political crime. [There is some mistake here. Political offenses are usually excluded in treaties of extradition.—Ed. HERALD.] We knew that England had denied the right, and also that some infringing persons were now at work in a part of Mexico, endeavouring to hatch up a revolution, the distinct object of which was to lay claim to a large portion of territory. We knew what had happened in regard to Cuba, and what the feeling was South, as well as North—it was generally in favour of the invasion of that island. We also knew what was the object of getting possession of the island. It was for the purpose of transacting and carrying on the infernal slave trade, that horror of horrors. Never was there so arrogant a demand made upon the people by government as by the Fugitive Slave law. We knew, too, that there were many persons who thought themselves of great consequence in the country—who held high stations—who really contemplated stopping our free discussions on the subject of Slavery. He thought many of them—high in authority—had declared that this agitation of Slavery must and should be stopped. Doubtless, the adoption of such a course would be considered constitutional by the gentleman who had been in our midst, in Westchester.—[Mr. James L. Jones] appointed the United States Commissioner under the Fugitive Slave act (applause). We were told that in opposing the execution of the act in question we put our necks in a halter, and subjected ourselves to the tender mercies of the slave power. Now, this arrogance; this determination to put down speech, was not a matter that alarmed him. He spurned all such attacks on the rights of man (great cheering). As sure as the everlasting God that made him, he defied any attempt to intimidate us, and shut our mouths; to put padlocks on our lips, because we decried against this infamous law. The Reverend gentleman concluded his remarks by calling upon the friends of the liberty cause to act with calmness and decision, in supporting the resolution then under consideration.

The first resolution was unanimously adopted; and the second resolution being read,

MARY GREW proceeded to address the convention. What, she inquired, were the principles and mission which had brought them together to-day? It was to renew their pledges, and go on another year in the advocacy of that cause which they had so dear at heart—the cause of the abolition of Slavery—a cause the success of which they had met to promote. They believed that Slavery was essentially and inherently sinful; and that point having long been settled, it followed, of course, that we must labour for its immediate, unconditional abolition. It could not be that an audience such as this required any illustrations in regard to American Slavery. They had them every day. The principles of the Anti-Slavery Society were known to all men. Slavery, which was embroiling 3,000,000 of our fellow creatures, was a sin against God—a violation of their rights—and ought to be immediately repented of and abstained from. That was the point from which the society started—that was the foundation on which they stood. They sought to carry out this moral reform, by reiterating their doctrines in the ears of all that would listen—by speaking, by writing them, by thinking of them. They sought to impress truths on the hearts of the nation, and they expected a corresponding action resulting in conviction. They acted on the same principles as the early apostles of Christianity. They urged upon the rich and poor of the country the fact, that the Slave existed amongst us—that they should consider what that Slavery is, and what they can do to abolish it. The American nation, who had fought its own way to liberty, surely ought to be the last to refuse liberty to others. But, it was said the Abolitionists violate the Fugitive Slave law. We (said Mrs. G.) cannot deny it. We do violate the law (cheers). The question of obedience to a law depends upon the character of the law itself. You must not define the word *obedience* as the learned law writers would

depend upon, as she said before, the character of the law, whether or not we are bound to obey it. But, in violating the law we only imitate the example of our revolutionary forefathers, whose descendants every year on the 4th of July, celebrate the violation of the British laws in 1776 (applause). They trampled the laws under their feet. Why, their very object was to overthrow the government under which they lived. And why? Because it was, in their opinion, oppressive. And can any man say that the oppression against which our forefathers fought can be compared to the oppression under which 3,000,000 of our fellow-countrymen are now suffering? Will many man say, for one moment, that he would rather be in the condition of our slaves than of our forefathers? Was taxation without representation so hard to bear, that blood must be shed on that account? What then is the condition of the man who is robbed of every political right—who is represented no where, who is deprived of his liberty, whose family ties are all sundered, who has no will but the will of his master, and who, to glorify our revolutionary fathers, rushed to battle in defence of their right? We have violated the slave law on the same principle as men have done it before (cheers). It was not formerly that men should not teach the doctrine of Christianity, and it seems that the adoption of it is now to be enforced. It is said, "Will you hearken unto the rulers of the land rather than to God?" We are opposed to the intermeddling of the church in this matter of Slavery—apologising for, or defending this great sin. It is a fact that many ministers in the church own slaves. It is not so great an American church, generally, that a man may buy and sell human beings in the market—that he holds human beings by his will—that he does with them whatever he pleases. Therefore, as consistent advocates of Anti-Slavery, we must oppose the church. Is this the first in the history of the world that men have fought with so much energy, and indescribable expense. Our fathers have placed us in our present position, it is not of our seeking. The Fugitive Slave law being in violation of the law of God, we have no choice left to us. The responsibility of the violation of the Fugitive Slave law is not upon us, and therefore we give ourselves no concern about it. With regard to the Anti-Slavery Society—never did a reform prosper more than ours has done since the first days when the gospel was preached in Judea. It has prospered wonderfully in the short space of fifteen years. Surely the success of the gospel in any country is greater than that of our cause. Though we may be arrested and imprisoned, and even hanged, we do not fear treason. Those who are traitors against the Government, and exposed its corruption? Was Luther a rebel, a disorganiser? 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in Warsaw is the object of every tyrant's aspirations. Have even the kings and emperors of Europe compassed it? Have all the standing armies, the Censhorses of the Press, the knout, the dungeon, or Siberia, been sufficient to keep the immortal thought, which is the prophet of things to come, from precising its mighty alchemy in its secret cell? Imitative as we are of the Old World tyrannies, and gladly as our rulers at Washington would vie with Pope or Emperor in crushing thought and strangling opinion, it is luckily beyond their power. Slavery has not yet succeeded in fully establishing its censorship and its espionage in the Free States. Suppose its tools have shown themselves, and they ready as it would be to do this, if they dared, they have not yet dared make the attempt. The very selfishness of the Anglo-Saxon race would array itself against it. With freedom of thought, freedom of speech and freedom of the press, it will be the fault of that generation of Abolitionists if they do not maintain that wholesome agitation which the owls and the bats hate like the light itself, but which is necessary to create the life and strength that is to prepare the nation for the final and crowning process of this chapter of its history. —T. E. FRANKLIN.

September 19th, 1851.  
JERRY OF SYRACUSE.

A correspondent of *The Tribune* gives some further particulars in relation to Jerry and his escape, which are interesting. We copy the letter below, only remarking that in the charge of his being a desperate character we put not the slightest faith. "He may be or he may not be so; of that we know nothing; but it is more likely to be true because there is a rumour to that effect. All coloured men, in public estimation, are bad characters, by virtue of their colour; and fugitive slaves are not only wicked by the original stain but are doubly damned for being fugitives. The question would very naturally arise—what sort of a fellow was Jerry, and ninety-nine men out of hundred, throughout the country, who never heard of him before, would answer unhesitatingly, 'of course he was a bad man.' This is a sort of justification with which people solace themselves for hating negroes.

*The Tribune's* correspondent writes:

The supposed fugitive Jerry is a fine, athletic, robust man, probably about 30 years of age. He is a mulatto, fairer than his darker light-complexioned at that. Those who have seen him will value the worth of his flesh, but his worth is high as \$1,000. His character in this community is not a good one. He is generally recognised as a desperate character, and was in the hands of the law just previous to his arrest on the charge of being a slave. No one, however, knows of anything positive that he did. At the time of his first capture, he was told it was his privilege to change, and, pleading his innocence and ignorance, he allowed himself to be manacled, and not until he was ironed was he told that his crime was liberty. When informed, he was perfectly overcome. The spirit in the man was crushed, and he was borne off to the Commissioner's office without resistance. On his way there, and throughout the entire examination, Jerry exhibited his abhorrence and utter disgust of Slavery, and that he rather do suffer than submit to it. He said that the things they could do would be to get up a panic, and frighten the people about a dissolution of the Union. That in the present condition of things it could be done.

Mr. M'Allister said "Yes, I concur with the Judge—we must get up an alarm, and frighten the community on this Slavery question." Judge Woodward continued, and said: "I don't know that there is any cause for alarm; but it is better to raise a false alarm than that Johnston should be elected!"

This is the substance of what I heard; and the sentence marked with inverted commas, are word for word, in the language of the parties.

Very respectfully, &c. JOHN ADAMS.

RUNAWAYS.—Many slaves in Hampshire county, Va., are making the present a season of a "grand rush" towards Pennsylvania for what they term freedom, but what really is (says the Cumberland *Unionist*), nineteen times out of twenty, as the editor can testify from personal observation, the worse and most miserable and degrading species of Slavery. A large number have absconded from that vicinity within the last week, some of whom have been arrested, but the largest portion of them have as yet evaded pursuit.

It is not an easy thing to run away from Southern Slavery, yet at least a thousand do it yearly. It is a very easy matter to run back again, yet we hear of hardly one a year who does that, and we are never sure that his motive is a desire to return to Slavery.

Will not the editor of the *Cumberland Unionist*,

and the rest of the friends of Union and Slavery to their protection? And who can count the shop-keepers, some selling raw cotton, and some cotton manufactured, who have the largest in their Multiplication Table, whatever they may think of their Decalogue, and are quite certain that the bonds of the Union are nothing more than long and short staple, and that the Articles of the Constitution are the articles daily quoted in the *Prizes Current*, and are to be maintained at all hazards? Surely among all these there are more than ten thousand who will maintain the Compromises, who will agree to run down "a nigger" any pleasant day for the mere fun of the thing, and pledge themselves not to vote for any body who will not permit all Mexico to be annexed, and Slavery re-established there without so much as a word of remonstrance. *The Journal of Commerce* deserves to lose the confidence of its Southern friends if it can do no better than this.

MR. GORSUCH'S LETTERS.

The letters of the Rev. Mr. Gorsuch, which we published two weeks ago, are having a wide circulation in Southern papers, and are, of course looked upon as a faithful statement of the transactions which preceded and followed the death of his father at Christiansburg. What additions have been made at the South to the real facts of the case may be seen by the extracts on our first page from Southern papers. For some of these Mr. Gorsuch is not responsible, but not, it would seem, from any scrupulous regard for the truth on his part, but only, probably, because he was too wise to say anything which was notoriously untrue or which would be easily detected as false.

His first letters were followed by another written and published by way of explanation. He had, in one of the first, referred to the Attorney General of Pennsylvania as equally failing in his official duty with the Governor of the State. This statement he corrects as follows:

I conceive it to be an act of justice to call attention to the remark I made in my letter to Gov. Johnston in regard to the Attorney General of Pennsylvania, Hon. Thomas E. Franklin. Contrary to the practice in Maryland, I referred to the Attorney General of Pennsylvania, and from his jurisdiction in criminal cases, and therefore the inactivity of Mr. F. in the premises, was not censurable. I am glad to say, to the credit of that gentleman, that he volunteered his presence and assistance at the recent investigation at Lancaster, and thus proved his loyalty to the Constitution and laws, and thus proved his fidelity to the vindication of public justice.

In regard to the other part of that letter have I one solitary retraction to make.

That the Reverend gentleman should have been deeply moved by the event at Christiansburg, can, of course, surprise nobody, but the sympathy which may have been excited in his behalf will receive a check when it is understood, as is clearly shown in the following letter of Attorney General Franklin, that the bereaved son was consenting to make his filial piety an instrument to forward the object of a political clique:

To the Ed. of the (Lancaster, Pa.) *Union & Tribune*. Six: In a letter dated the 18th instant, addressed to Governor Johnston, by Rev. J. S. Gorsuch, of Washington, which the writer thought fit to publish without waiting for any reply or explanation, he asserted the Governor in the most vindictive terms, and intended to have it read in the Anti-Slavery Conventions, still remains undisgraced by the fulminations of the satanic prediction of the Satan's Daniel Webster.

That the gratitude of our hearts goes out to the God of the oppressed, for the defeat of this attempt to replace a poor brother into the horrors and hell of Slavery; and that we are pleased to know, that the outraged and indignant people speak in unison.

For every one of the kidnappers, we, nevertheless, feel bound to declare, that in any class of criminals deserve to be stoned down in instant death if it is kidnappers.

Resolved, Therefore that we rejoice that the city of Syracuse, the Anti-Slavery city of Syracuse, the city of Anti-Slavery Conventions, our beloved and glorious city of Syracuse, still remains undisgraced by the fulfilment of the satanic prediction of the Satan's Daniel Webster.

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For every one of the kidnappers, we, nevertheless, feel bound to declare, that in any class of criminals deserve to be stoned down in instant death if it is kidnappers.

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## THE PRETENDED MIRACLES IN FRANCE.

The trial of Rose Tamisier, a woman 33 years old, before the tribunal of Correctional Police at Carpentras, in the south of France, on a charge of "outraging religious worship" by fabricating a sham miracle in the church of St. Saturnin, near Apt, has been continued several days. It had been already stated that this woman had for some time pretended to be the subject and witness of miraculous events, and last autumn imposed on several of the clergy. The bleeding picture in the church was, however, the affair that drew public attention to her pretensions. In the examination of the witness,

M. Caire, formerly *vicaire* at St. Saturnin, said that he knew Rose at the time he resided in that place, and considered that she had a marked tendency to do extraordinary things. His opinion was that her piety was not very enlightened. For his part, when the pretended miracles were related, he had referred her to the chapel, and recommended her *cure* to put an end to the scandal, for the sake of religion. This led to an altercation, and the curé, by saying that if witness did not demand his removal from the parish, he would. Witness accordingly left the parish. As he had been the confessor of the woman, he positively refused to answer any questions whatsoever as to her character and conduct. M. Chavard, a priest, formerly of Notre Dame des Lumières, and at present of Marseilles, said that, in order to see whether Rose really had the spiritual grace to which she pretended, he got her to engage in a *nouvois* with him to demand a prodigy in her favour. Before the end of it, he in order to catch her in a snare, represented that when at prayer one day before the altar of the Miraculous Virgin, he saw in a splendid vision glittering with light the Virgin Mary holding the infant Jesus in her arms; that Jesus dropped him a letter, written in characters of gold, and that on opening it he read "Peace be with you my son! I have nothing more precious to give to those my heart loves!" that after reading it the letter suddenly vanished! Rose declared that precisely at the same time she had seen the same vision, and she explained what the different things signified. M. André, curé of Beaumesnil, said he considered the miracles as juggling tricks, and he proposed to expose them by a publication in a religious periodical, but was prevented by the ecclesiastical authorities. He found that Rose belonged to the sect with which had lately sprung up in the church under the direction of a man named Vintras, the members of which pretended to have the power of working miracles and seeing visions. M. Crozat, one of the *vicaires* of St. Saturnin, said he considered the miracles of Rose as impostures. M. Grand, curé of the same parish, was then called, and his presence in the witness box excited great interest. He said that on the 10th of November last, Josephine Imbert had called on him to state that she and Rose Tamisier, being alone in the chapel of Calvary, had seen good issue from two wounds of the Saviour in the painting representing the descent from the cross placed above the altar. He sent her away, with instructions to inform her if she should again observe the same thing. In the morning of the 13th of December, Josephine called on him, and begged him at once to go to the chapel. He found Rose alone in it, kneeling on the steps of the altar. She was in a sort of ecstasy, and did not utter a single word on seeing him. After about ten minutes, Rose said, "Look now, if you wish to see the blood flow!" He lighted a candle, and got on the altar. He saw several drops of blood flow from the wounds of the right hand and the side of Christ. He sent for M. Bonnot, one of his *vicaires*, and for Dr. Clement. The latter, on arriving, burst into laughter on being told why he had been sent for. But, having got on the altar, he touched one of the wounds with his finger; and, smelling the finger, said, "It is blood!" The doctor then applied a pocket handkerchief to the wounds of the hand, and on examining the stains found that they were of blood. He three times repeated the experiment with the same result. Afterwards the blood ceased to flow. The same phenomenon was remarked with respect to the wounds on the side of Christ. The doctor, becoming impatient, rolled the pocket handkerchief to a ball in his hand and roughly rubbed the painting. The blood then ceased to flow, but it was observed that the stain on the pocket handkerchief perfectly represented the heart. Dr. Clement was astonished, and cried, "It is prodigious!" The doctor then added that for all the world he wished he had not been a witness of such a thing, for that all his professional brethren would turn him into ridicule. He, however, related what he had seen, and the matter became publicly talked of. On the 16th of December, Josephine Imbert again informed witness that the picture was bleeding, and he went to the church. A large crowd was present, the bell having been rung to collect the faithful. Rose was again before the altar. He got on to the altar, and clearly saw blood flow from the wounds; the mayor of St. Saturnin and Dr. Clement, who were with him, saw the same thing. The blood was not touched for half an hour, and then it was wiped off with a pocket handkerchief; it again, however, began to flow. The Archbishop of Avignon arrived at St. Saturnin on the 20th of December to examine into the affair. He expressed the wish to be allowed to enter the chapel before any one else; but Rose said it was absolutely necessary that she should go there alone to say her customary prayer. The prelate reluctantly consented to let her enter the church first, with Josephine Imbert and a woman named Jean, her cousin. About an hour and a half after the archbishop was admitted; but M. Gravé, sub-prefect of Apt, hurried before him, and getting on to the altar, wiped away the blood with a pocket handkerchief. The consequence was that the prelate saw nothing. The next day witness (the curé) went to the church to say mass; there was blood then on the picture, but a quarter of an hour later it began to flow. On the 5th of February he was told that Rose had declared that something supernatural was about to take place in the chapel. The chapel was then locked up, and he had the keys. Blood was that day seen on the picture. The chapel had been sealed up within a few days before, in compliance with the orders of the ecclesiastical authorities, who had declared that there was no miracle. He could not tell what caused the extraordinary facts he had related were to be ascribed. Rose had always been considered a good girl, and her conduct was irreproachable. The mayor of St. Saturnin deposed that he had seen the blood of the picture. He could not say that it was caused by a miracle, but it was inexplicable and supernatural. The woman, Jean, cousin of Rose, was then called, but appeared very reluctant to give evidence, and she only replied by monosyllables to the questions put to her. She was, however, made to state that Rose had given her a pocket handkerchief stained with blood from the picture; also that on one occasion, after communicating the consecrated wafer remained on her tongue for half an hour without dissolving; that she had then felt herself irresistibly attracted to Rose's bed, and gave her the wafer with her tongue. Rose received it on her tongue. That circumstance had always appeared supernatural to witness, and the result of divine inspiration. Josephine Imbert stated that Rose asked her to write to her, and that she replied that she could not write; whereupon Rose said, "You will soon know how to do so!" and after a while, feeling an inclination to write, she took pen in hand, and wrote without the slightest embarrassment. Since then she has continued to write, though she never received any lessons. She several times accompanied Rose to the church, but never saw her put blood on the picture. On such occasions they entered the chapel. Rose was accustomed to kneel at the altar. When Rose felt she was about to receive a grace from heaven she directed her to go and seek other witnesses. When Rose felt there would be no miracle she returned quietly home. Witnesses never locked Rose in the church. Her conviction was that the bleedings of the picture were caused by divine intervention, and that Rose was holy. Dr. Clement was then examined. He described how he wiped up the blood on the picture, as related by the curé, M. Grand. He could not, he said, explain to himself how the thing had been caused, and did not think that any satisfactory explanation had been given of it. The tribunal then adjourned.

The following is an account of the last two days' proceedings on the 2d and 3d, which have not yet been published: Marie Anna Antheman, of Cadene, said that seven or eight years ago Rose fell into an ecstasy at her house; and one evening she found her kneeling, but her knees did not touch the ground. She passed her hand between the floor and her knees. Rose gave her an account of the appearance of blood on the picture of St. Saturnin; but it was not to the same effect as that given to others. A widow named Roche deposed that, though a relation of Rose, Rose refused to receive her at the time of the miracle; an other witness said that on the 13th of December, she saw the curé enter the church with Josephine Imbert and Madame Jean, at that time Rose was alone in the church, kneeling before the altar. Two witnesses stated that Rose's father had said of her miracles that they were like carnival masquerades. Mme. 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Witness waited to the next day, and the curé of St. Saturnin gave him a bed. Early in the morning he demanded the key of the chapel, that he might go and say his mass, but to his surprise the curé's servant told him she had not got it. He went towards the church, and presently saw the girl Imbert; he followed her, and in a few seconds saw her joined by another girl, who whispered mysteriously in her ear. Afterwards this second girl covered her face with her hands, as if not to be recognised, but witness, from the description of the person, subsequently ascertained that she must have been Rose Tamisier. Rose was afterwards told, had driven some women who had entered the church with her. On that day she assured the curé, in presence of witness, that the miracle would take place, but it did not, and she intimated that the reason was, that the curé had wished for it with God considered too much curiosity. 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Afterwards this second girl covered her face with her hands, as if not to be recognised, but witness, from the description of the person, subsequently ascertained that she must have been Rose Tamisier. Rose was afterwards told, had driven some women who had entered the church with her. On that day she assured the curé, in presence of witness, that the miracle would take place, but it did not, and she intimated that the reason was, that the curé had wished for it with God considered too much curiosity. Witness was of opinion that there had been no miracle, and so wrote to the archbishop. His opinion was shared by the ecclesiastical commission nominated by the prelate. Before the end of it, he read "Peace be with you my son!" I have nothing more precious to give to those my heart loves!" that after reading it the letter suddenly vanished! Rose declared that precisely at the same time she had seen the same vision, and she explained what the different things signified. M. André, curé of Beaumesnil, said he considered the miracles as juggling tricks, and he proposed to expose them by a publication in a religious periodical, but was prevented by the ecclesiastical authorities. He found that Rose belonged to the sect with which had lately sprung up in the church under the direction of a man named Vintras, the members of which pretended to have the power of working miracles and seeing visions. M. Crozat, one of the *vicaires* of St. Saturnin, said he considered the miracles of Rose as impostures. M. Grand, curé of the same parish, was then called, and his presence in the witness box excited great interest. He said that on the 10th of November last, Josephine Imbert had called on him to state that she and Rose Tamisier, being alone in the chapel of Calvary, had seen good issue from two wounds of the Saviour in the painting representing the descent from the cross placed above the altar. He sent her away, with instructions to inform her if she should again observe the same thing. In the morning of the 13th of December, Josephine called on him, and begged him at once to go to the chapel. He found Rose alone in it, kneeling on the steps of the altar. She was in a sort of ecstasy, and did not utter a single word on seeing him. After about ten minutes, Rose said, "Look now, if you wish to see the blood flow!" He lighted a candle, and got on the altar. He saw several drops of blood flow from the wounds of the right hand and the side of Christ. He sent for M. Bonnot, one of his *vicaires*, and for Dr. Clement. The latter, on arriving, burst into laughter on being told why he had been sent for. But, having got on the altar, he touched one of the wounds with his finger; and, smelling the finger, said, "It is blood!" The doctor then applied a pocket handkerchief to the wounds of the hand, and on examining the stains found that they were of blood. He three times repeated the experiment with the same result. Afterwards the blood ceased to flow. The same phenomenon was remarked with respect to the wounds on the side of Christ. The doctor, becoming impatient, rolled the pocket handkerchief to a ball in his hand and roughly rubbed the painting. The blood then ceased to flow, but it was observed that the stain on the pocket handkerchief perfectly represented the heart. Dr. Clement was astonished, and cried, "It is prodigious!" The doctor then added that for all the world he wished he had not been a witness of such a thing, for that all his professional brethren would turn him into ridicule. He, however, related what he had seen, and the matter became publicly talked of. On the 16th of December, Josephine Imbert again informed witness that the picture was bleeding, and he went to the church. A large crowd was present, the bell having been rung to collect the faithful. Rose was again before the altar. He got on to the altar, and clearly saw blood flow from the wounds; the mayor of St. Saturnin and Dr. Clement, who were with him, saw the same thing. The blood was not touched for half an hour, and then it was wiped off with a pocket handkerchief; it again, however, began to flow. The Archbishop of Avignon arrived at St. Saturnin on the 20th of December to examine into the affair. He expressed the wish to be allowed to enter the chapel before any one else; but Rose said it was absolutely necessary that she should go there alone to say her customary prayer. The prelate reluctantly consented to let her enter the church first, with Josephine Imbert and a woman named Jean, her cousin. About an hour and a half after the archbishop was admitted; but M. Gravé, sub-prefect of Apt, hurried before him, and getting on to the altar, wiped away the blood with a pocket handkerchief. The consequence was that the prelate saw nothing. The next day witness (the curé) went to the church to say mass; there was blood then on the picture, but a quarter of an hour later it began to flow. On the 5th of February he was told that Rose had declared that something supernatural was about to take place in the chapel. The chapel was then locked up, and he had the keys. Blood was that day seen on the picture. The chapel had been sealed up within a few days before, in compliance with the orders of the ecclesiastical authorities, who had declared that there was no miracle. He could not tell what caused the extraordinary facts he had related were to be ascribed. Rose had always been considered a good girl, and her conduct was irreproachable. The mayor of St. Saturnin deposed that he had seen the blood of the picture. He could not say that it was caused by a miracle, but it was inexplicable and supernatural. The woman, Jean, cousin of Rose, was then called, but appeared very reluctant to give evidence, and she only replied by monosyllables to the questions put to her. She was, however, made to state that Rose had given her a pocket handkerchief stained with blood from the picture; also that on one occasion, after communicating the consecrated wafer remained on her tongue for half an hour without dissolving; that she had then felt herself irresistibly attracted to Rose's bed, and gave her the wafer with her tongue. Rose received it on her tongue. That circumstance had always appeared supernatural to witness, and the result of divine inspiration. Josephine Imbert stated that Rose asked her to write to her, and that she replied that she could not write; whereupon Rose said, "You will soon know how to do so!" and after a while, feeling an inclination to write, she took pen in hand, and wrote without the slightest embarrassment. Since then she has continued to write, though she never received any lessons. She several times accompanied Rose to the church, but never saw her put blood on the picture. On such occasions they entered the chapel. Rose was accustomed to kneel at the altar. When Rose felt she was about to receive a grace from heaven she directed her to go and seek other witnesses. When Rose felt there would be no miracle she returned quietly home. Witnesses never locked Rose in the church. Her conviction was that the bleedings of the picture were caused by divine intervention, and that Rose was holy. Dr. Clement was then examined. He described how he wiped up the blood on the picture, as related by the curé, M. Grand. He could not, he said, explain to himself how the thing had been caused, and did not think that any satisfactory explanation had been given of it. The tribunal then adjourned.

The following is an account of the last two days' proceedings on the 2d and 3d, which have not yet been published: Marie Anna Antheman, of Cadene, said that seven or eight years ago Rose fell into an ecstasy at her house; and one evening she found her kneeling, but her knees did not touch the ground. She passed her hand between the floor and her knees. Rose gave her an account of the appearance of blood on the picture of St. Saturnin; but it was not to the same effect as that given to others. A widow named Roche deposed that, though a relation of Rose, Rose refused to receive her at the time of the miracle; an other witness said that on the 13th of December, she saw the curé enter the church with Josephine Imbert and Madame Jean, at that time Rose was alone in the church, kneeling before the altar. Two witnesses stated that Rose's father had said of her miracles that they were like carnival masquerades. Mme. 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